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LETTER

TO

Dr. SHERLOCK, *✓*

CONCERNING

The Wickedness and Injustice of making
any Addition to a Divine Institution, by
Human Authority, a Term of Religious
Communion, and a Qualification to a Civil
Employ.

Occasion'd by his late *Vindication of the Cor-
poration and Test-Acts, &c.*

*Hinc semper Ulysses
Criminibus terrere novis, & spargere Voces
In Vulgum ambiguas, & querere conscius Arma.*
Virgil.

L O N D O N,

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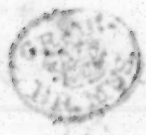
Cont. of Account

LETTER

TO THE

CONCERNING

The Wicks and Lumber Company
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Human Authority, a
Company, and a
Employer



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T O

Dr. *SHERLOCK*, &c.

REVEREND SIR;



OUR great Zeal having now placed you in the *Front* of a Controversy, into which you first came only as a *Second*; you cannot be much surpriz'd to find some forward Auxiliaries also on the other side of the Question, who will press in for your Attention. And it is likewise expected, that your widening some Points in debate, in your present *Vindication of the Corporation and Test-Acts*, in answer to the Bishop of Bangor's

gor's *Reasons for the Repeal of them*; so as particularly to affect the Interests of a great Body of the Kingdom, and, as it is conceived too, the general Good: it is, I say, expected that you should re-examine and duly weigh, what so highly concerns the very Essentials of Religion, and the Interests of Civil Community. And this, Sir, is the more unfortunately press'd upon you to re-consider, because it is presumed, upon too just grounds, that your Eagerness at any Advantage against his Lordship of *Bangor*, has hurry'd you into a Pursuit of this particular Point, much further than a due Regard to Truth, and the Honour of that Religion, in whose Ministry you bear so considerable a Character: for to this purpose a much cooler Temper seems necessary, than that which so feelingly glows through your late Performance. My Lord of *Bangor* has not only, it seems, drawn out a great deal of your Wrath against himself, by honestly disclaiming all undue Authority, and bravely asserting the Religious and Civil Rights of Mankind; but has also brought down your Indignation upon many thousands of Christians and *Englishmen*; whom you take pains to exclude both from Religious Communion, and the Privileges of their Country.

There are many too nearly concern'd in some parts of your *Vindication*, to pass it by without publick Animadversion; and who
are

are sufficiently able to do justice to themselves, and to Truth. You may therefore expect to be troubled with nothing here, but upon that single Point of the *Test*.

You are pleas'd to discover *the Design of the Bishop of Bangor's Sermon before the King, to be for making way for the Repeal of the Test-Act*: whereupon you justify your Endeavours to set that *Affair in a clear light*, and convince People of the Reasonableness and Necessity of continuing it. For which purpose are cited several Passages from the Bishop of Bangor's Writings, amounting to this, *That the Holy Sacrament is a Divine Institution, and that turning it from its original and natural Design, to a Purpose against its own Nature, and contrary to the End proposed by the Ordainer, is debasing it into a Political Tool, and an Engine of State*. And because his Lordship is of opinion, that the Acts above-mention'd are the Occasion of prostituting a Divine Institution, you have thought proper, in vindication of those Laws, to advance Reasons for a contrary Persuasion; which you open in this manner:

' Had the Question relating to the Test
' been argued upon Political Reasons only, I
' should not have been a Party to the Dis-
' pute; but when Concern for Religion was
' brought in, and secular Views were carry'd
' on, under the appearance of Zeal to pre-
' vent Abuses in the solemn Worship of
' Chriſt-

‘ Christians; and when the Bishop of *Bangor*
 ‘ had call’d upon me in particular to speak
 ‘ to this Point; which he supposed I could
 ‘ not do, consistently with renouncing all
 ‘ Pretences to Persecution: I thought I might
 ‘ without offence endeavour to justify the
 ‘ Legislature, against the heavy Charge of
 ‘ *turning aside* a sacred Institution of the Gos-
 ‘ pel, *from its original and natural Design, to a*
 ‘ *Purpose* against its own Nature, and contrary
 ‘ *to the End proposed by the Ordainer himself.*

‘ Could this Charge be made good, no
 ‘ Christian would want any other reason to
 ‘ be given for the Repeal of the Test-Act.
 ‘ The Law which introduces an *Abuse* of Re-
 ‘ *ligion, which perverts a Sacred Institution* of
 ‘ the Gospel, can be no *Security* to the Church;
 ‘ and therefore the Friends of the Church
 ‘ ought to be the foremost, in such Circum-
 ‘ stances, to part with it.’

Here your Concern for the Honour of the
 Legislature is very conspicuous; but whe-
 ther your Compliment to that Authority is
 not at the expence of your Religion, every
 one has it before him to consider. But the
 better to judge how this Undertaking is made
 good, it may be necessary to attend to your
 Distinction, *pag. 4.*

‘ The Laws relating to this Subject have
 ‘ not been distinctly consider’d by the Wri-
 ‘ ters in this Controversy about the Test.
 ‘ They seem to argue merely upon popular
 ‘ Mistakes;

‘ Mistakes ; and do (as it serves their purpose
 ‘ best) sometimes call the Sacrament *the Test*,
 ‘ and sometimes the *Qualification* for an Office ;
 ‘ whereas it cannot be both, because there is
 ‘ a real Distinction between the Test, and
 ‘ the thing to be testified by it : it is there-
 ‘ fore necessary to shew the true Design and
 ‘ Intent of the Legislature in requiring the
 ‘ *Sacramental Test*.’

And to shew the Sense of the Legislative
 Power herein, you cite some Passages from
 Statutes relating thereunto, and then go on.

‘ These Acts then being made for the Se-
 ‘ curity of the Church as by Law establish’d ;
 ‘ *i. e.* for the Security of the Ecclesiastical
 ‘ Constitution of the Realm ; the Intention
 ‘ plainly was to keep Non-conformists of
 ‘ all sorts (whose Principles and Affection to
 ‘ their own Ways, cannot but lead them to
 ‘ use any Power, put into their own hands,
 ‘ to the hurt of the establish’d Church, from
 ‘ which they have separated) out of Offices
 ‘ Civil and Military, and out of the Govern-
 ‘ ment and Direction of Corporations. *To*
 ‘ *the end that the Succession in such Corporations*
 ‘ *may be most probably perpetuated in the hands of*
 ‘ *Persons well-affected to his Majesty and the esta-*
 ‘ *blished Government **, and for Preservation of
 ‘ *the publick Peace both in Church and State †.*

* Preamble to Corporation-Act,

† Ibid. p. 2,

' Visible Communion with any Church or
 ' Society of Christians, is the best proof that
 ' Man can give to Man of his being a Well-
 ' wisher to the Constitution of such Church
 ' or Society. But then once or twice going
 ' to Church, will not amount to such proof;
 ' it being well known, that many who dislike
 ' the Constitution of our Church, can permit
 ' themselves to be present now and then at
 ' part or at all of the common Service. And
 ' in all things of this nature, 'tis impossible
 ' to settle the precise number of particular
 ' Acts which constitute or denote the Habit;
 ' in this case therefore the Legislature could
 ' not say how often going to Church made a
 ' Churchman; or had they named a great
 ' number of such Acts, as the Test required;
 ' it must have been very hard, almost im-
 ' possible, for the Persons concern'd to give a
 ' legal Proof.

' The only thing then that remained, was
 ' to consider what particular Act of Church-
 ' Communion would be the most probable
 ' Evidence that a Man was sincerely well-
 ' affected to the establish'd Church.

' In this view, the Sacrament of the Lord's
 ' Supper naturally offer'd it self; 'tis that
 ' part of Religious Worship, which the ge-
 ' nerality of Christians perform with the
 ' greatest Devotion, and to which they think
 ' themselves most obliged to approach with
 ' Sincerity and Uprightness of Heart. To
 ' this

‘ this it may be added, that as a Distinction
 ‘ was intended to be made between those
 ‘ who approved, and those who did not ap-
 ‘ prove the Ecclesiastical Constitution of these
 ‘ Kingdoms ; so it was well known that the
 ‘ latter had as strong Prejudices against the
 ‘ *Usage* of the Church in the Celebration of
 ‘ the Sacrament, as against any other *Usage*
 ‘ of it whatever, and yet were supposed to
 ‘ have the same awful Reverence for the In-
 ‘ stitution it self: so that it was reasonably
 ‘ presumed that no Dissenter, of any sort,
 ‘ would easily be led to such an Act of In-
 ‘ sincerity, as receiving the Sacrament in a
 ‘ *Manner* condemned by himself.’

Hence you think fit to draw these two Observations :

‘ 1. That barely receiving the Sacrament
 ‘ (as the Bishop and some others suppose) is
 ‘ not the Test required by the Act: every
 ‘ Man, as a Christian, is supposed to receive
 ‘ it somewhere; and therefore barely re-
 ‘ ceiving the Sacrament could be no Test of
 ‘ any Man’s Affection to the Ecclesiastical
 ‘ Constitution of this Kingdom. But the
 ‘ Test lies chiefly upon these words, *according*
 ‘ *to the Usage and Rites of the Church of Eng-*
 ‘ *land*: And it was supposed, that no Man
 ‘ would in *such manner* receive it, but a Mem-
 ‘ ber of the Church of *England*.

‘ 2. That receiving the Sacrament, *accor-*
 ‘ *ding to the Usage of the Church of England,*
 B ‘ is

‘ is not the Qualification for an Office, within
 ‘ the Intent of the Act, but only the proof of
 ‘ such Qualification: The Qualification re-
 ‘ quired is, That the Person——be well af-
 ‘ fected to the Ecclesiastical State and Consti-
 ‘ tution of these Realms; and the receiving
 ‘ the Sacrament according to the Rites of the
 ‘ establish’d Church, is the Proof or Test re-
 ‘ quired that he is so.’

The Intention of the Legislature by those Acts, was plain enough to keep all Dissenters from the National Communion out of Civil Employ; and the Means provided, were, without doubt, effectual enough to that End: but to make way for a subsequent Argument, which is your main Aim, herein you grievously mis-lead us in our Apprehensions, and right Meaning of a *Sacrament* and a *Test*. To which if be added what you advance, p. 69. I shall have all that is necessary to shew the Tenour of your Arguments both destructive to the Essentials of a positive Institution, and injurious to civil Privileges.

‘ The word *Civil* added to *Test*, does not
 ‘ denote any thing that belongs to the *Test* it
 ‘ self, or that enters into the nature of it; but
 ‘ signifies *merely* the *End* for which ’tis re-
 ‘ quired, or the *Use* that is made of it. The
 ‘ Sacramental Test is call’d a *Civil* Test, not
 ‘ because the Act of *receiving* becomes a *Civil*
 ‘ or *Political* Act, by being made a Test, but
 ‘ only because the *End* for which it is made a
 ‘ Test,

‘ Test, relates to the *Civil* State, and the *Use*
 ‘ made of the Test is *Political*, respecting the
 ‘ Government. So that in the *Sacramental*
 ‘ Test there is nothing *Civil* or *Political*, but
 ‘ as it is apply’d by the Government: on the
 ‘ part of the *Receiver* it continues to be a
 ‘ *Religious* Act, without any mixture of *Po-*
 ‘ liticks in virtue of the Law; when it is
 ‘ brought before the Government, they con-
 ‘ sider the *Act* of receiving according to the
 ‘ *Usage of the establish’d Church*, only as im-
 ‘ plying the Qualification which the State re-
 ‘ quires in all Persons, who shall be in Office,
 ‘ &c. In this sense then *Religion is made a*
 ‘ *Civil Test*, that the Magistrate is enabled
 ‘ from thence to draw a Consequence, which
 ‘ he applies to *Civil* Affairs.’

A great deal more might be drawn toge-
 ther from this Performance, to shew the
 great Difficulties you are frequently put to,
 in leading your Readers into a false View;
 and which might administer occasion of Plea-
 santry to those who have any Relish that
 way: but that Task is left to those who have
 some right to make reprisals upon you, in
 critical Niceties, and Distinctions where the
 Subject is explain’d quite out of sight. All
 that I shall take upon me to observe, is,
 that the Sum of your Argumentation rests
 here, *That the Holy Sacrament, as the Institution*
of our Saviour, is not made a Test of Qualifica-
tion to a Civil Employ; but that it is, Receiving

it after the Manner and Usage of the Church of England: infomuch that the *Receiver* may have nothing in his view, but what is of a *Religious Regard*, whilst the *Law-maker* looks upon him as giving a *Test of Qualification* for a Place of so much *per annum*; for ‘ this, you
 ‘ say, is so clearly the Case, that a Man may
 ‘ receive the Sacrament, so as to give *proof*
 ‘ of the *Qualification* made necessary by the
 ‘ Corporation-Act, without knowing, or even
 ‘ suspecting that he was *then* giving a Test
 ‘ required by Law.’

But pray, Mr. Dean, can you really persuade your self into a Belief that this is ever the Case of any one Communicant, who is enough under the Notice of the Government, as to have Regard to his Conformity in this respect? This *Test* having been a Year before Preferment to a Place, and therefore very probably not in the Expectation of the Communicant of any Civil Advantages when comply’d with, can be the Case but of very few; and no ways extenuates what may be criminal in a Compliance upon secular Motives, which these Laws are continually the occasion of, from many thousands. Does Truth ever want such Shifts in its defence? But this way only had you, to evade the Force of his Lordship of *Bangor*’s Arguments; and to this purpose also you give up a Point much in dispute, by some who pretend to be great Advocates for Christianity, concerning
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the Validity of Administration amongst those not in the establish'd Communion ; by saying, *Every Man, as a Christian, is supposed to receive it (the Sacrament) somewhere, and therefore barely receiving the Sacrament could be no Test of any Man's Affection to the Ecclesiastical Constitution of this Kingdom.*

The Test, you say, lies chiefly upon these words, according to the Usage and Rites of the Church of England ; as it is supposed that no Man would so receive it, but a Member of the Church of England : And yet in the very subsequent Paragraph, that Receiving the Sacrament, according to the Usage of the Church of England, is not the Qualification for an Office, but only the Proof of such Qualification ; the Qualification required, being well-affected to the Ecclesiastical State of these Realms. So that the Qualification for an Office is not receiving the Sacrament, because many receive the Sacrament who are not qualify'd ; but the receiving it according to the Rites and Usage of the Church of England. But then again that is not the Qualification, but only the Proof of it ; because being well-affected to the Ecclesiastical State of the Realm, is the Qualification. Such is the Fatality of being obstinate in Error !

However, thus far we become Masters of the Controversy : My Lord of Bangor affirms, *That making the Holy Sacrament of the Lord's Supper a Civil Test, is a Prostitution of that Ordinance, and debasing it into a Political Tool, and*
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an Engine of State ; to which you reply, That *the Sacrament is not so prostituted, because that is not made the Civil Test, but the receiving it after the Manner and Usage, &c.* But this Refuge, it's conceived, cannot justify you, for these Reasons :

1. Because *the Holy Sacrament of the Lord's Supper is a positive Institution, for the Celebration, &c.* This is too well known to your self, and the Conditions necessarily arising therefrom, to need any Remembrances about it ; but because, for the sake of an inconclusive Argument, you have artfully drawn off your Readers Attention hereunto, it may be convenient to inform them, that a *positive Command or Institution* has its Force only from the Authority of the *Law-giver* ; so that whatsoever is enjoin'd therein, is necessarily, and to a tittle to be comply'd with, without any variation, because the Compliance therewith is an Acknowledgment of such *Authority* in the *Institutor*, and a Testimony of Subjection thereunto, before the World. Thus in the *Sacrament of the Lord's Supper*, all that is concern'd in the Circumstances, is in it self of no moment ; as eating Bread and drinking Wine are indifferent Actions in themselves : but the doing this in Communion with an Assembly or Congregation of the *same Faith in Jesus Christ*, in commemoration of his Death and Sufferings, in compliance with our Saviour's Command for that end, determines it to be

a religious Act ; because it is a profess'd Acknowledgment of our Saviour's Authority, and our Belief in him.

2. Because *no human Authority can make any Circumstance of Celebration essential thereunto, which is not made so by the Law-giver.* In the *Institution*, as far as we can know of it from *Holy Writ*, there is nothing *essential* hereunto, by the Command of the Institutor, but *eating Bread, and drinking Wine* : for there is nothing concerning the Manner in which it is to be done, enjoin'd in the Precept ; that being only, *As oft as you do this, i. e. as oft as you eat Bread and drink Wine in Communion together upon a religious account, do it in Remembrance of me.* So that the *Manner and Usage* of so doing, is not at all prescribed in the *Institution*, but plainly left to the Determination of the Communicant ; which must most naturally be supposed to be according to the usual Customs and Ways of eating and drinking upon ordinary Occasions. Whosoever therefore does by mere human Authority add hereunto, besides what was enjoin'd by the Institutor, in the most strict sense has that Denunciation stand in force against him, where it is pronounced, *That if any Man shall add unto these things, God shall add unto him all the Plagues that are written in this Book ;* Rev. 22. 18.

What is usually pleaded, for a Right in every Religious Community to settle for them-

themselves Ceremonies and Circumstantials of Worship, for Decency and Order, cannot be admitted of as sufficient for making any thing of human Authority *essential* to the Celebration of a *Positive Institution* ; for every thing concern'd therein is of no force, because in it self indifferent, but as it receives its Authority and Sanction from its being the Pleasure and Command of the Law-giver or Institutor. The outward Relation and Circumstances of *Praying, Singing Psalms*, and other Acts of Devotion, are determinable at pleasure, because they are not essential to *Praying or Singing* ; but to make any thing necessary, by a human Authority, to the Celebration of a Sacrament, which is not made so by the Institutor of that Sacrament, is altering the Institution it self, and putting a *human* Power upon an equality with what is *divine* : because nothing but the Authority of *Jesus Christ* gives to a Collection of Actions, indifferent in themselves, so circumstanced, the Virtue of being the Celebration of a Sacrament.

Your *Usage* therefore of the Church of England, which you take refuge in, for the Justification of the *Corporation* and *Test-Acts*, and to evade the Charge of prostituting a divine Institution to secular Ends, is so far from being properly and justly made a Test of Civil Qualification, that it wants greater Apologies for being made a Term of Communion, than

than any one upon Earth can make for it. For no human Power can bar the Members of *Christ's Church* from such a Communion, as celebrates the great Purchase made by his Death and Sufferings, by making indifferent Actions *essential* thereunto, which *Jesus Christ* has not made so: for it cannot too often be repeated, that it is of the very *Essence* of the Sacrament it self; that it is doing such things, in themselves indifferent, for such an End; and therefore to make any other things necessary thereunto, besides what *Jesus Christ* has made so, is arrogating the same Authority, and altering the Institution it self. And therefore, Sir, before you expect your Conclusions to be of any great weight, that the *Manner of receiving* the Sacrament is a justifiable Test of Qualification for Civil Employments, it lies hard upon you to vindicate a Right in any Christian Community, to make such indifferent things necessary thereunto, or impose a particular Manner of receiving it as a Term of Communion.

But yet a little further, Mr. Dean, must I insist upon your Patience in this matter: because it may generally have been talk'd up into Terms and Expressions almost above the Capacity of ordinary People, pray give leave for trying it in the most simple manner of Expression, that our Language will bear.

Jesus Christ, by his sole Authority as *Law-giver*, has enjoin'd it upon all who have Faith

in him, when they meet together professedly upon a religious account, and *eat Bread* and *drink Wine*, that they *do it in remembrance*, &c. by virtue of which, that becomes an *Act of Devotion*; and consists in Circumstances so simple and indifferent in themselves, that this likewise too was the most probable *Act of Devotion* that all his Followers might intirely agree in their Compliance with, so as *occasionally* upon all opportunities to unite in, for the frequent recognizing their common Faith in him, and strengthening one another in that Fundamental Principle which denominated them to be Christians. For the Prevalency of private Opinions, in things indifferent in themselves, very early discover'd it self amongst the Followers of our Saviour, and greatly disturb'd and prejudiced the Christian Interest in general. It seems therefore to be the Result of no less than divine Wisdom, to leave that *Testimony* or *Act of Devotion*, necessary for the frequent Remembrance of the great Founder of our Religion as Christians, and for a common Tye of Charity and Brotherly Love amongst one another; to leave this, I say, circumstanced so plain and simple, that it should be impossible for any Dissension about it. So that however the Followers of that one Head might, from human Frailties, frequently be drawn into little Differences and Peevishnesses in their private Opinions; from the very Manner of this Institution, it is manifestly intended

intended as a ready Expedient to unite such again in their common Faith, and by reminding them of the Example of our *Saviour*, refresh and keep alive such Motives of Love and Good-will to each other, as has been declared by *Christ* himself to be the greatest Evidence of a true Belief in him.

For this wise End nothing enters into the *Institution of Jesus Christ*, which can possibly be matter of Misunderstanding, or Dissension amongst his Followers: shall then any Community pretending to be Christians, under what Denomination soever, arrogate to themselves a Power of altering this *Institution*, by making some other things necessary thereunto, which *Jesus Christ* did not? Because, by the Command of *Jesus Christ*, *eating Bread and drinking Wine* is made a *religious Act*, frequently to be repeated by every Christian, for the Purposes already mention'd; shall any *human Power* come and say, That shall not be so, unless likewise the Circumstance of *Kneeling, Sitting*, or any other *indifferent Posture or Action* be observ'd in its Celebration? For, as before taken notice, the whole is concern'd about things *in themselves indifferent*, and becomes an *Act of Devotion* from the Authority of the Institutor; whereby an *indifferent thing*, by the sole Injunction of a proper Authority, so circumstanced, becomes *essential* to the *Institution*; but *no other indifferent thing*, not enjoin'd by the same Authority, can be made

fo. Therefore the *Kneeling*, or any other *Posture* or *Action*, expreffing Decency, may be indifferently ufed according to Customs of Places, and at the Communicants choice ; but to make *that*, or *any thing else*, fo neceffary thereunto, as not to fuffer *the other* to be comply'd with, without a Compliance too with *that*, is grafting a *human Invention* upon a *divine Institution*, and perverting the very End and Purpose of *Chrift's Ordinance*.

Order and Decency, in *Acts of Devotion*, are certainly the Duty of every Chriftian to cultivate and encourage ; and a fincere pious Mind feldom wants very particular Inftuctions herein. Poftures and Habits of the Body eafily obey the Impreffions of an affectionate Mind ; and a Perfon in a full Senfe of his Duty in Worfhip, will never want his Limbs and Poftures directed into any particular Forms by an authoritative Act. But how much foever Direction and Advice may be wanting in this refpect, yet where a Power claims a *Right to impofe it*, and makes it a neceffary Condition of Celebration, it is to all intents and purpofes ufurping the Authority of *Chrift* : for that alone can make an indifferent Action an *Action of Devotion*, becaufe it becomes an *Action of Devotion*, by its being done with fuch particular Regard, in obedience to *his Command*. Where therefore a *human Authority* enjoins the Obfervance of fomewhat indifferent in a *religious Action*, as
necef-

necessary, a Compliance thereunto is acknowledging the same Virtue in a *human Precept*, as in that which is *divine*; because the Observance of what is indifferent, upon the Authority of a positive Institution, is of the very *Essence* of making that Observance an *Action of Devotion*, as it is an Acknowledgment of *Christ's Legislative Authority*, and the doing it without that Regard would make it cease to be an *Act of Religion*. So that the indifferent Action which becomes *religious* by its being done in Compliance with a proper Authority, is *irreligious* and *wicked* if done in Compliance with any *human Injunction*; for that is not a proper Authority to make any *indifferent Action* necessary to an *Act of Devotion*, because in an *Act of Devotion* is recogniz'd only one Head and one Law-giver, *Jesus Christ*.

Thus much has been thought necessary to say, as to the *Usage of the Church of England*, in the Celebration of the Sacrament, because so much of the Nicety of your Distinctions turns thereupon: for if it appears that the Sacrament is a *positive Institution*, from the Nature of which nothing can be added or taken away by a human Authority, without a manifest Rebellion and Usurpation in *Christ's Kingdom*, all your fine-spun Evasions come to nothing. And whether it does so or not, all must be left to judge for themselves, upon Perusal and Reflection on such things as are
 neces-

necessary thereunto. And this likewise has somewhat the more been urged, because you have been pleased to declare your self, That *if the Statutes, requiring the Sacramental Test, have added to, or taken away from, the Institution of Christ, they are certainly unlawful.*

Many Objections you are so well aware of to your *Vindication* in this respect, which how well you have answer'd, will more properly be left to others to take notice of, whom this Controversy more nearly concerns by Pre-engagements therein: but howsoever you may resolve the *Guilt* of the Sacrament's hereby being frequently *unworthily received*, upon the *Conscience of the Communicant*; yet it remains further upon you to justify the *imposing* such *Terms* at the Celebration of a *positive Institution*, were any justifiable, as manifestly exclude no *Protestant* Christians, but upon *Scruple of Conscience* and *Principle*, and will let in any *Profligate* or *Debauchee*, not only without *Works* suitable to such an Admission, but without *Faith* in the Author of the Institution.

In many places you allow the Sacrament of *Jesus Christ* to be duly administer'd amongst such as are not in the National Communion; how then can it be answer'd for making *an indifferent Action* a *Term of Communion*, with which many thousands, acknowledged to be of the same *Faith*, cannot comply, as thinking it not agreeable to the

Nature

Nature of the Institution ; and who must therefore be excluded from that Ordinance, which was left for the main Support of *Christian Unity* and the *common Interest* of our Religion ? And more especially too, how will such a Conduct be justify'd, when those who stand excluded upon this foot, are not only of the same *Faith*, but also of unexceptionable Lives, in all respects conforming to the Commands both of *Natural* and *Reveal'd* Religion ; when at the same time likewise are seen Crouds of Communicants, who are not only a Reproach to the *Ordinance*, but to the very *Christian Name* ?

And when you are likewise pleased to own, That *many who receive upon account of Offices, do it in a very indecent manner, and come very ill prepared to so solemn a part of Religious Worship* ; and *pudet hæc Opprobria* is your own Expression : how can your Application and Zeal extend so far in justification of such *Laws*, as not only give occasion for a frequent Repetition of such Wickednesses, but almost make them inevitable ? For whether you are in the right or not, about the Minister's Power in refusing the Sacrament to such, belongs more nearly to others of your Opponents to look after : but by your Interposition with the *Rubricks* and *Canon-Laws*, and Construction thereupon of the *Right of the Church* and *Ecclesiastical Courts* to determine in such matters, (without going so much by far to
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the Extent of that Liberty, which Christian Charity and Good-Manners circumscribe us in, as you frequently do with your Adversaries) may be suspected a *true Sample* of that Authority and Dominion, which many engaged on your side the Question so apparently thirst after, and contend for. For if once it can be brought to this, for a Sacrament to be a Test of Qualification to *Civil Employs*, and the *Clergy* of any particular Community invested with a Power to judge of, and accordingly admit or exclude Persons offering themselves to that *Test*; the *Civil Power*, or the *Crown* its Head, may chuse what Servants it pleases, but the *Church* will then have it in *her*, to let which she pleases into that Service. A Consequence that dare not be own'd, though chargeable upon such Principles and Practices with much more justice, than many which are without reserve imputed to the other side.

But this Imputation shall not be urged any further upon such a Plea; and it is press'd upon you only to consider, with regard to the Honour of the Christian Name, what an Impression would it make upon a *Mahometan*, a *Pagan*, an *Atheist*, or any other By-stander, (whose Salvation, and Conversion to a Belief in *Christ*, every Protestant cannot but have at heart) to be witness to this amongst us; A Community professing Faith in *Christ*, pursuant to his positive Institution, celebrates the

the Sacrament of the *Eucharist*; and, beyond what is express in the Command, on pretence of Decency, make it necessary thereunto, that every Communicant should comply with some *indifferent* Action, as *Kneeling*, for instance. With this many comply without hesitation: but others of the same Faith object against that Circumstance, as not being made a *necessary* Condition by the *Institutor*; and therefore they are not admitted into such Communion. Whereupon they are obliged to live in neglect of that Ordinance, unless such communicate with each other in a manner they judge more agreeable to the Nature of the Institution: but then the former being of the stronger part, and grafted into the Civil Constitution by human Laws, so as to be denominated a *National Church*, they not only cease to make their Christian Brethren easy in this respect, by relaxing the Imposition, or reasoning them into it; but intrude into a sole Right and Qualification to serve the Publick in Civil Employments: and so make such Imposition, altogether of human Contrivance and Authority, not only the Occasion of a great *Rent* or *Schism in Christ's Church*, but also a great Detriment to the State, as we shall presently come to prove.

Pray Mr. Dean, I say, in this Case what can be imagined the By-stander must judge as to the Honour of our Religion, and the Sincerity of its Professors? Turn the Tables,

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and make your self this indifferent Spectator upon the Conduct of *Mussulmen*, for instance; would not you presently determine, that the *Adders to*, or *Menders*, or *Changers*, or what you please to call them, of the positive Laws of *Mahomet*, who should make such use of their own Addition, were acted much more by secular Views, than any true Zeal for the Interest of their Religion, and the Honour of their Prophet; and judge the Party thus imposed upon, to be the most sincere and most conscientious Believers in *Mahomet*? But when you shall observe further likewise, that this *additional Clause* is also made a *Test of Qualification* to serve their *Sultan*, would it not greatly strengthen such an Imputation; especially, when the Consequence shews you, that it excludes from the Service of their Prince and Country, the most faithful *Mahometans*, and frequently lets into Places of great Trust in the State, Persons of loose debauched Principles, who have neither Faith in *Mahomet's*, or any other Religion? What would be your Sentiments, Sir, in this Case? But if the Juggle too goes on so far, as to make this very Imposition, and its Consequences, of excluding the most *sincere Mahometans*, and letting into the Service of the State, Persons under no Obligations of Principle; to make this, I say, a Pretence of a better Security to their common Religion, by having that Power better serv'd, which is
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its Defence : would you not judge the Imposters both great Offenders against their Prophet, and also very unworthy Subjects of the State, for postponing both the Religion and Interest of their Country to private Views, and thereby engrossing a Power into a particular Community, that is neither their due by the Laws of God or Man ?

————— *Mutato nomine, de te*
Fabula narratur. —————

But where must the Surprize end of an impartial Looker-on, to see an absolute Injunction of an indifferent Circumstance in a divine Ordinance so imposed, that all who comply not therewith must be excluded Christian Communion, unless in Dissension and Separation from the main Body of Christians, who call themselves the establish'd Church? A great part of Complaint, amongst the *Reform'd*, against the *Church of Rome*, has been for the very same Practices. What Disputes have there been with them upon this very head? And therein does the *Church of England* defend her Dissension, and excuse herself from the Imputation of Schism upon the very same Principles and Arguments, as all Protestant Dissenters now do for their Non-compliance with the *Usage* of the *National Church*, in receiving the holy Sacrament. Things indifferent in themselves, there are

none so weak as to make any Scruples about ; but it is the imposing them by an improper Authority, and thereby giving them a Force equal to that of a *divine Precept*, which offends and drives into Separation many considerate sincere Christians. It is not doing any such particular Action, that is stuck at, but it is doing it in obedience to a human Authority, conjointly with other such indifferent Actions, the Compliance with which becomes an Act of Devotion, because it is professedly in testimony and acknowledgment of an Authority from Heaven. So that the Offence lies solely in binding upon a Communicant an Act of Homage to a human Power, in conjunction with an Act of the highest Devotion to his Saviour :. and, Mr. Dean, if that is not sinning against God, in a very aggravating manner, I fear we shall be at a loss, not only how to measure the Boundaries, and distinguish between Obedience and Disobedience to a divine Authority, but to justify a Dissension from the Church of *Rome*, or any other Church whatsoever, upon the like account ; for if the least tittle of a human Power is once 'allow'd for such Imposition, the same Principles will justify all the Pageantry of that Church, from which the Protestant World is now in dissension.

If thus much may give Uneasiness to you or any other Person, greatly zealous for the Power of the *Church* in establishing such
Usage ;

Usage ; it is hoped to meet with Excuse, when you or they shall consider how great stress has been laid upon this Distinction in your *Vindication*. For to evade my Lord of Bangor's Charge of Prostitution of a divine Ordinance, you artfully strip the *Ordinance* from the *Ceremony* of Compliance therewith : and to save the Honour of *that* from such a Charge, you lay all upon the *human Ceremony*, i. e. *receiving it according to the Usage of the Church of England*. And therefore if the Church is attack'd afresh from this Quarter, she may lay the Consequences upon so fierce an Advocate, who rather than own one Mistake, will run into many more in its Vindication.

However, suppose it to be given up to you, that this particular *Usage* may be imposed by a human Authority, there is a great deal yet remains to prove this a proper Test of Qualification to serve the State. Previous to this, you think to make advantage of some Explanations of *natural Right* ; as, ' A Submission of private Rights to the Publick, is the fundamental Article of Government ; and therefore no *Subject* has a Right to defend even his Life or Property as he thinks fit, but must go in the Method prescribed or permitted by the Law.' And a little after, ' There is not, I presume, a stronger *natural Right*, than the Right to Food and Raiment ; this is founded in the
' *common*

‘ *common* Necessity of Nature ; and ’tis not
 ‘ to be thought, that God sent Men into the
 ‘ World merely to *starve*, without giving
 ‘ them a *Right* to use in common so much of
 ‘ it as their *Necessities* require. But now we
 ‘ see that this *Right* is *limited* and *restrained* by
 ‘ all Governments in the World ; Property is
 ‘ secured every where by human Laws, and
 ‘ a very unequal Division of the Good Things
 ‘ of Life is introduced ; the far greater part
 ‘ of Mankind live upon their Labour, or by
 ‘ Charity.’ And hence you argue, ‘ But let
 ‘ the Reader take notice, that the Argument
 ‘ against the *Sacramental Test*, drawn from
 ‘ the *Right* of all *Subjects* to a *Capacity* of
 ‘ holding Offices of *Power* and *Trust*, is an
 ‘ Argument against this Test, consider’d as a
 ‘ *Limitation* of that Right ; and it is founded
 ‘ in *this*, or in *nothing*, that *all* such Limita-
 ‘ tions are unlawful : For if *all* are not un-
 ‘ lawful, perhaps *this* may *not* be unlawful ;
 ‘ and consequently no Argument can lie a-
 ‘ gainst it, consider’d merely as *such* a Limi-
 ‘ tation.’

What you go on further to say, in defence
 of some particular Limitations of natural
 Right, and your fancy’d Flourishes upon your
 Adversary, is not properly my business, nor
 have I leisure here to take notice of. But
 thus much is to my purpose to observe, that
 you very artfully draw the Reader from the
 true State of the Question, and then run him
 out

out of breath in a false Scent of the thing in pursuit: for the Business contended for, is not whether a Person has a natural Right to an Office, because that Office has annex'd to it such a Salary; but whether every Member of a Civil Community has not a *natural Right* to serve in all those Posts, the due Discharge of which is necessary to the publick Welfare. As you are pleas'd indeed to run away with the Question, it may be granted to you without any danger to Truth, or the Interest here contended for, that every Community may enjoin such Limitations of Qualification, as may exclude the Services of many: but good Mr. Dean, we do not plead for a *natural Right* to the Perquisites and Salaries of an Office; but for such a *natural Right* in every Member, to add to the Strength and Security of the Publick, by his own personal Abilities, be they what they will, either in a Post of Trust or Command, or in a private Character.

And this *Right*, Sir, we plead for, because it is inseparable from that *fundamental one* of *Self-Preservation*, and directly flows from it; which is not capable of any *Limitation* whatsoever. A *Test* therefore may be justifiable to keep Malecontents and prejudiced Persons out of the publick Service, let the accidental Disadvantages from the want of Salary for such Service be what they will; but no *Test* can be warranted, that disqualifies a good Subject,

ject, without a high Infringement of that *natural Right* of Self-preservation, because the Interest of the whole is the Interest of every Individual; and therefore so much is the private Safety and Welfare of an Individual diminished by Civil Disqualification, as it bears proportion to the Safety and Welfare of the whole.

Every Man has a *natural Right* to preserve himself, and defend all he is legally possessed of; and no Power can set a restraint upon *it*, but such as regards the publick Safety, which next to personal Power, is the chief Security of such Possessions: And to limit an Individual from his share of Service to the Publick, is withdrawing so much from his *natural Right* to Self-preservation, as his private Possessions and Security are in proportion to the Publick Good and Security. Therefore every *Test*, which weakens the *Whole*, weakens *every Part* of that *Whole*; and because the *Test* you plead for, lessens the Number of Hands to defend the Publick Safety, it diminishes the Security every one before was possessed of in himself, and limits the natural Endeavours and Capacities of *Self-Preservation*, and *Defence*.

The Value of every Good in Possession, is very much determined by its Security; for how great soever it is in itself, yet its Precariousness much diminishes the Value; and all Addition to its Security, is an Addition to its Value. Whatsoever then is made a measure of Qualification

fication to serve the Publick, does more or less secure the Publick Good, as it adds to or lessens the Publick Strength; and the publick Strength is always in proportion to the number of Individuals, (their Abilities supposed equal :) whatever therefore lessens the publick Strength, weakens the Security every Man has for his Possessions, and consequently lessens the Value of those Possessions : And therefore every *Test* of Civil Qualification, that diminishes the Number of Civil Members, diminishes the Strength of the Publick ; and because the Diminution of such Strength, is a Diminution of the Security every Individual has for his Possessions, every such *Test* is a Violation of the fundamental Law of Nature.

For these Reasons (which, without exceeding the Bounds I first allotted my self, I am forced to be short in) it is presumed, the whole of your fine-spun Distinctions about *natural Right*, will avail nothing to your purpose ; because they place a *natural Right* in what it belongs not to : for we contend not for the Profits of a *Civil Employ*, but for the Liberty of every Subject to contribute his *Quota* to all publick Exigencies and Occasions of State, in order to secure the publick Welfare, and the private Good of every Individual concerned therein.

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But then the Controversy will lie here, Whether the Persons disqualified by the *Test-Act*, are disaffected Persons or not; for till the foregoing Considerations are made appear to have no Weight, I shall presume it as granted, that to *disqualify* any others, is incurring the Inconveniencies above-mention'd.

By the *Test-Act* then, all *conscientious* Protestant Dissenters are excluded from the publick Service: I say *conscientious* Dissenters, because it is no Bar to *Profligates*, nor *Hypocrites*, especially those of the *Romish Church*, who can have a Dispensation for such Collusions and Crafts when their Interest calls for it. And for the Dissenters being so excluded, you think it sufficient to urge the Confusions of the State in *Charles the First's* Reign, and charge it upon them; and therefore justify the Conduct of the Legislature, in keeping it out of their power of doing so again, by disqualifying them from publick Employments.

This *Engine* has been frequently drawn out upon the *Dissenters*; but how justly, I appeal to your self, and to all the World, for what purpose, when it is but reflected how they have behaved ever since those unhappy Times. Besides, the whole of those Misfortunes are not chargeable upon them alone; for

for you are pleased to allow, in your *Vindication*, that they first rose out of Contention about *Civil Right*, and a *greater Claim of Power in the Crown*, than was judged consistent with the *Laws*, and the common Security of the Kingdom. And when a great deal of ill Blood therefore was propagated in such Struggles and Jealousies, the Dissenters are not to bear solely the Blame of the Consequences; and it is well known, what other Instruments were employed, not only amongst injured Subjects in the National Establishment, but even from our common Enemy; and that *Rome* herself had a cunning Under-part in that fatal Strife.

To continue therefore arguing, that the Dissenters are not to be trusted, now in the State, is every wit as unjust, as to argue to the Prejudice of the *National Church*, and call upon the Legislature to secure them, because a late Rebellion against the State was carried on under that Outcry, and the *Church* was in Arms against the *Crown*: for all that can be said to remove this *Odium* from the *Church*, is, that such a Pretence was only made a Covert to the wicked Designs of such as were not of it, or Friends thereunto; and may also be as justly pleaded in behalf of the Dissenters, the weak and unthinking Part of whom only were spirited up by a few designing Knaves, most of

whom were not only avow'd Enemies to the Laws, but to the Religion of our Country.

But to pass by this long continued invidious Imputation against the Dissenters, from the Troubles of those Times: upon what foot can it be pretended, that they are now disaffected Persons to the present Government? Why truly, with as much Evasion and Artifice as usual, you throw a Disguise over the Matter, and argue, That the Dissenters are Enemies to the *Ecclesiastical Constitution of the Realm*; and therefore not to be trusted by the *State*: The Injustice of which, I think, may be made appear by proving,

1. *That the State does not depend upon the Church, but the Church upon the State.* For in the sense of the Word *Church* here, cannot be understood *Articles of Faith*, and the *Essentials of Religion*, because they are the same amongst the Dissenters, as amongst those of the National Communion; but there, are meant only such *Ceremonies*, and *Circumstances of Worship*, as the *Church* enjoins upon her Communicants, (which the Dissenters do not comply with;) and the *Laws*, which secure to them certain Benefits and Privileges. The *Church* thus constituted, and considered, is a perfect *Creature* of the *State*, and has its Dependance upon it. Such Subjects therefore of the
same

same Faith, but tolerated to worship in another manner, may be as faithful Servants to the State, as those within the *Ecclesiastical Establishment*; because not only the Security of their *temporal Good*, but that too of their *Religion*, depends upon the *Publick Safety*.

And here, Sir, you must excuse my Astonishment, that one of your Largeness of Mind, and generous Knowledge, should, for the sake of a Controversy, so palpably go into the popular Error, of dividing the Subjects of this Kingdom into *different Religions*, that are firmly of the *same Faith* and the *same Hope*, and in every respect agreeing in those Fundamentals, that denominate a Person to be a *Christian* and a *Protestant*. It is no wonder that the Narrowness, and mean Artifices, of Zealots and Party-Engines should fall into such Notions, and promote them with Violence, and even Outrage; but it is strange, that a *Minister* of great Character and Station in the *Church of Christ*, should use endeavours for the promotion and continuance of such fatal Distinctions, not only to the great shame and scandal of the *Christian Name*, but to the weakening the *Civil Interest* of our Country. *Narrow is the Way* indeed, if none find it, but in Communion with a *particular Church*; even the *Church of England*!

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2. *The Dissenters, as Subjects, are for their own sakes obliged to be faithful to the Government, and concur in every thing for promoting the publick Good.* How much therefore the Church is of any service to the State, so far is a Dissenter by Interest obliged in its defence; because his *private Good* suffers so much in proportion to the State, when that suffers, as his *private Concerns* are in proportion to those of the *publick*. But what is the Grutch and Clamour against the Dissenters? why, they will not come into a few indifferent Ceremonies, and the Pretences to a Power that is derogatory to the Authority of *Christ*. For let them be ever so good *Subjects*, and ever so good *Christians*, yet without such Compliance, they are treated as Enemies both to *Religion* and their *Country*. And thus under the Appellation of a *Church*, because it is honour'd by the State with some particular Immunities, is it reasonable to arrogate the Power of that State, which gave her her very *Being*, and make, what she thinks fit to call *Pales*, a bar to a great part of the King's Subjects from serving their *Country*? And is it reasonable that hereby should be determined the Affections of any to the publick Prosperity, and a *Test of Qualification* set upon them, for the sake of humouring Encroachments in a Party, who because they have suc-

succeeded so far in limiting the *Kingdom of Christ*, are restless also to lay the *same Fetters* upon the *Civil Power*, by *excluding* many of its *most faithful Members* from the *publick Service*?

3. But yet to come nearer the thing in dispute, as it regards the Good of the State, and bring it to a point; laying aside all the former Considerations, the *Corporation* and *Test-Acts* are so far from being any Addition to the Security of the Publick, that they very much weaken it. For because a Subject cannot serve his Country without a Compliance to what in Conscience he judges criminal, those who are excluded hereby are Men of *Principle*, and for that reason most likely to be *faithful* in all Engagements and Undertakings. And this is the Case of many thousands. But those who have *no Principle*, who have no regard to the Obligations of *Religion*, can comply herewith; and for the sake of Advantages arising therefrom, are daily seen to do so: and likewise many who are *Enemies* both to our *Religion* and to our *Country*, as those of the *Romish Church*, are frequently let into the *Publick Trust*. So that the most natural Consequence, of what you are so warmly pleading for, is, excluding from Offices, of importance to the general Good, such as are under the
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Obligations of *Principle* and *Religion*, to be *faithful* therein; and letting such into those Offices, that have *no Principle* at all, or are of a *Religion* that dispenses with all Obligations for their own Interest.

You are pleased to observe your self, 'That the Reason Mr. *Locke* gives, as you remember, for not tolerating Atheists in Civil Societies, is this; That Atheists having no Religion, cannot give the Security for performing of Contracts, upon which all Societies are founded: and if a Man's Promise cannot be taken but upon the Principles of Religion, much less can his Oath.' How then can an *English Protestant*, and a *Minister in Christ's Church*, plead for a Limitation of Qualification to serve the Government, that keeps out only Persons of *Principle*, that are able to give Security for their Fidelity; and lets such into Employ, who are of *no Principle*, and can give no such Security? For what you urge there in relation to an *Oath*, binds much more strongly in regard to the *Sacrament*. For the same reason therefore that you cite That, for excluding such out of Civil Society, as an *Oath* has no Obligation upon, it is urged upon you to reconsider, why they ought not much more to be kept out of the publick Trust, whom the *holy Sacrament* cannot influence; and

and why they ought not much more to be let into their room, who can give so solemn a Security of their Fidelity to a Christian Government, and good Affection to the Protestant Religion, by receiving the *holy Sacrament*, in publick Communion, with his Fellow-Christians, in a manner he conceives most agreeable to the *Will* of the *Instructor*.

I might, Sir, go on to many other Remarks upon the *Injustice* of making an *arbitrary Ceremony*, in a particular *Church*, a *Test of Civil Qualification*, as well as upon the Wickedness of making it a *Term*, or *necessary Condition*, of Religious Communion: but I am afraid of having said too much already, to one, who I find just now, (by an Answer of his Lordship of *Bangor* to a Calumny at the Close of your *Vindication*) to be very little likely to feel the Influence of *Religious*, or truly *Political Regards*; who, in the Heat of Resentment, has broke in upon the Boundaries of Humanity and common Justice. Had not therefore the usual Precipitancy of things of this kind carry'd this through the Press too far to be recall'd, you should not have been troubled with a particular Address. But before you venture any thing again into the Publick upon this Controversy, every

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honest Man expects from you an Acknowledgment of so grievous an Injury, and insists upon your doing Justice in a point of common Honesty, before you draw your Pen again in the Cause of Religion.

I am, Sir, &c.



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